

G. VII.

With Errata



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A

New Discovery

Of the NATURE of the

PLAGUE.

AND THE

True Cause of its Raging in
European Cities.

With the Remedy.

Contrary to the Opinion of Dr. MEADE,
Dr. BROWN, and others, who give for the
First Causes of the PLAGUE, in late Dis-
courses, *AIR, DIET, and DISEASE.*

How Sickning *Physick* hangs her drooping Head,
And what was once a *Science*, now's a *Trade*.
Her Sons ne're riddle her *Mysterious Store*,
But study *Nature* less, and *Lucre* more. *Garth.*

When *Juglers* play their Tricks, the Mob can say,
'Tis Slight of Hand, but still they gaze and pay ;
Nature tells best what her annoys, and where
The Cause of Ill is known, the Cure is near.

Consultando, Vigilando, Bene-Agendo. Cato.

L O N D O N :

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To the Inhabitants of
London and Westminster.



I is ordinary with Writers for to set a Person of Distinction's Name at the Beginning of their Performances, either to tell the World the Value of their Benefactors, or to recommend to it, under a Patron's Protection, the Virgin Essay. That I might not break Rule, I have, in some sort, submitted to Custom, though the Novelty of the Thing itself, without such a Method, had been sufficient to introduce it to the Reception of a Curious Age. I could find none so proper to patronize this Piece, as they, for whose Service it was wrote ; that great Love, which I

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owe my Fellow-Subjects in particular, and Mankind in general, would not allow me to conceal a Thing, the seasonable imparting of which, may be of common Benefit to the greatest Body of People in Europe.

When we first had News of Toulon's being invaded by the Plague, these Speculations occur'd; but hoping that it would have stopt there, the publishing of them was suspended; which, with some Delay of the Press, has kept them private till now, when there seems to be a fresh Call for them. The Papers bring Account of the Distemper's reviving in France with an uncommon Vigour, and spreading with a surprizing Progress; the wonderful Vicissitudes of Weather we have had in our Clime, that
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the Varieties of the Four Seasons, (comparatively speaking) were compriz'd in the Four first Months of this Year : I say, these Considerations put together, threaten Sickness, and bid us look about us ; Health gives a Relish to all Blessings, and I had almost said, it is the only temporal one you justly can be said to enjoy at this Day, (the Press being not forbid to tell wherein the Health of the Body natural consists) and upon it your Happiness and Rise depends, and collaterally, the Felicity of all Europe.

*Running over Part of what has been said lately on the Subject of the Plague, I was sorry to find some, whom you deserve better from, handle so serious a Thing, with little Regard to Publick, and
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great to Private Ends. Ingredients must be got off (let who will chance to buy) the Quality not adapted to the Constitution, nor Quantity to the Age of the Patient. In plain, many Opinions extant on this Head, are wrapped up in Terms of Art, peculiar only to Science ; and the Lines in them intelligible discover, that the filling of Sheets was chiefly aimed at, and not the Safety of the People.

It is truly praise-worthy to be concern'd for the Publick Good ; and such who ingeniously are so, ought to behave themselves after a plain Manner in its Service, which would anticipate all Suspicion. Some there are, who Fancy, (I know not by what Infatuation) that good Sense cannot
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be, where their Method does not advance it. As a certain Acquaintance of mine in the City, deemed to have a pretty good Understanding in Algebra, yet is weakned so far by his Knowledge, as to reckon, Virgil, Horace, and other speaking Natures, of great Prejudice to Mankind, and thinks there is no Instruction useful in Life, where Algebra is not the Ground Work. A Fondness of this Kind betrays a Narrowness of Thought, and shews the Man, who uses it, to have but a very slender Acquaintance with Nature, for the Streams of Knowledge flow in separate Channels, without confounding each other; and he who rightly observes the Source where every Kind springs, may, with Ease,

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Ease, know their various Courses though he is perhaps carried down but by one or two of them with Pleasure, time not allowing him to experience every Branching Current. Nature wears the same Face now that she did a Thousand Years ago; Causes and Effects are as then, and Mens Faculties as ever. Our Times may reasonably be supposed the most Learned, because of our larger Experiences. Past Ages serve us. We observe the Ancients as far as they go along with Nature, but no further; there are Errors of long Standing; Absurdities are found dressed up in Greek, as well as in English; but the Idea of Truth is still the same: What Learning has not this Age improv'd? What

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What eminent Men has not our Kingdoms (of late) produc'd? We are beholden, (independent of all preceeding Systems) to a modern Harvey, for our Knowledge of the Powers actuating the little World; and to a contemporary Newton, for our better understanding those of the Greater, we must own ourselves indebted, as must all the learned World. I need not instance others, he who now keeps us all awake, shews, that a more than Greek or Roman Eloquence is restor'd. The Royal Lantern of Britain, cannot be obscur'd to Britons.

*That Light which brings to View the horrid Scene,
When rose the Ills of which we all complain.
That Light, by which we're taught the safest Way.
To steer our Course in this too dang'rous Sea.*

The Reflections which are here
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presented to you are entirely in their own Dress, genuine, and without Ceremony. I have given the whole a familiar Phrase, avoiding all Ornament and Elegance of Stile, which might delude the Reader from the Matter in Hand, I desire it should meet with Candidness; but from Persons who are unconfin'd in their Sentiments, who consult their Understanding, regardless of noisy Assent; Persons who have no Need of being courted to a Perusal by Sounds.

Things countenanc'd from Custom and Use, and not for the Virtue in them, or Good they do, are generally found to be the most cloging Mischiefs, a second Nature, hard to be shaken off. Thus Enemies, by often Access, meet with

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with a Treatment due only to Friends, and Things, most prejudicial to our Welfare, are tolerated and established, because Men are not so bravely bold, as to stand up against Custom, or look into the real Constitution of that which they find in Being when they come into Power, or to Years capable of making a Judgment. I would perswade you in time, to endeavour the removing out of the Way those Obstacles, which, if continued, may, one time or other, be of immense Disservice to you. Every Man is willing to take a Mouthful of fresh Air when he can, but the Inhabitants of great Towns are, for the most part, confin'd ; therefore, what is best to be done under such a Necessity, I have made it my Business to
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enquire ; your Observance will sufficiently recompence my Endeavours, and answer the Height of my Ambition, and will, (I don't question) be instrumental to the long Duration of them two Blessings, which London and Westminster are said to have united, above all other great Cities, I mean those inestimable ones, Health and Liberty, both of which may you always enjoy.

*Reason being not confin'd to particular Societies or Corporations, I who am Independent, use it by the great Rule of Nature, with proper Restraint ; and I hope that the Gentlemen, who find themselves Listed on the contrary Side, will do their Judgments so much Justice, as to come
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into my Opinion, which they cannot well avoid doing, if when they handle this Subject, they do not lose Sight of Nature.

*If there happens to be an Objection started to the Title, NEW DISCOVERY, it is answered in this, That however the Plague has been heretofore described, yet the Suppositions of its being an Insect, were always presumptive, none having attempted, before now, to make it appear to be such by self evident Demonstration. The Foreign Places which I require your Consideration of when I come upon the true Cause of the Plague's raging, I have had the Curiosity to see: your Condition constrain'd me to an Earnestness of Expression, in
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blaming their Manners, which otherwise, I should not have done, it being inconsistent with good Behaviour to repeat People's Faults, when neither the mending of them, or Advantage of the Hearer, can be propos'd.

I found it could be of little Use to the Publick, to increase Paragraphs, by making up Receipts against the Plague, which by the Variation of Simples, might be done ad infinitum : And indeed, other Papers are so full of them, it would be difficult to find any thing new. But in Case there was Occasion, I think, of all the Collections set forth, none ought sooner to be had Recourse to, than those of the Second Part of that Treatise,

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tise, given Gratis ; that Paper having the whole Scene of Service during that Sickness, and Remedies suited to all Ranks and Conditions, very easy to come at, and safe to use.

The Reader, it is hoped, will excuse the Want of the Writer's Name, which he avoids subscribing, to the Intent, that the Concealment of the Person's Character may turn the Eye more closely upon the solid Worth of the Thing, by which it ought to stand or fall ; for we see every Day, that the Nature of an Argument is differently construed, being approved or condemn'd, as it squares with the Station, or popular Reputation of the Maintainer ; and
not

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not with Respect to that Standard of Truth, by which all Things ought to be try'd.

Farewel.

Aug. 31. 1721.



ERRATA,

Page 22. Line 23. read *fill* for *fills*. p. 24. l. 13. r. *safe* for *safer*. p. 26. l. 1. for r. *of* for *o*. p. 27. l. 3. r. *tending* it. p. 45. l. 1. r. *makes* for *make*. p. 45. l. 28. r. *the* for *that*. p. 49. l. 9. r. *for* for *from*. p. 50. l. 11. r. *the Prisoners* for *bad Prisoners*. p. 54. l. 16. r. *at* after *Service*. p. 59. l. 18. r. *Patronages* for *Patronage*. p. 62. l. 21. r. *reads* for *read*.



A

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Of the NATURE of the

PLAGUE, &c.



WHEN a Thing is of so high a Nature as to concern every Body, and that in the first Degree, the Judgment form'd on it ought to be without Prejudice; because the greatest Good, or the greatest Hurt depends upon the Consequence. Therefore 'tis expedient, that Men who freely give their Opinions, and would give only theirs, should lay aside

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that Deference justly made in Matters of an inferior Import to Character and Profession, at least, till such time, as they who pretend to be the properest Judges, agree among themselves in an abstruse Affair, the solving of which is not a little difficult. Too great Sagacity cannot be us'd in Information, nor Caution in Instruction; for when the Crowd has once swallow'd the Belief of any thing, all Reason is born down; no Argument will be listened to: it is so, such a one has said it, is all the Satisfaction you can meet with: But when a Subject is in Controversy, there is room to put in a Word; and the only way to reconcile a Dispute, and come at the Truth, is to search into Matter of Fact.

Almighty Wisdom has given us leave to trace Second Causes up to what may be called their proper Origins or Fountains, whence they derive their various Powers, that so the Nature of many Evils being once known, and Strength discover'd, Methods may be taken to the intire Extirpation of them. Of all the Diseases to which the human Nature is expos'd, that of the PLAGUE is, by the common Consent of these Parts of the World, voted the greatest, the most pernicious

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nicious Enemy. The very Name of *Plague* naturally fills Mens Minds with Ideas of the blackest Apprehensions, arising from a Consciousness of that Havock and Destruction, which it always brings along with it, wherever it comes. Therefore how to avoid or overcome its Force, must be a Knowledge very agreeable and welcome to all, and which is best attained by inspecting into its Nature or Being, and examining into the Means of its living or subsisting.

The Title-page gives each Reader a Right of claiming in these Sheets a very important Subject handled with strict Regard to his Benefit and Improvement, in order to answer such an End, and cut a short Way to Truth. I shall not embarrass the Mind, nor divert it from the serious Attention it ought to have (especially) to Matter of Fact, by enumerating the several Diseases, consulting Climes and Air, summing up the Numbers of those who suffered by the Pest; when and where it raged, its Symptoms, and what Philtres and Doses may be prepar'd to defy it, with a hundred such other tedious and amusing Tales, entirely foreign to the Business in hand, seeing I don't propose here to be of the received Opin-

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nion,

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nion, or to dispute, or spend Time in trifling with those, who give the Distemper a Being, wherever their Fancy builds. For when the Cause is assign'd by some of them, the very Arguments designed for the confirming of the Assertion commonly destroy the first Hypothesis, plain Contradictions appearing almost in every Paragraph. My Design in the Sequel is to shew, that there can be no Account made, whence the *Plague* first comes, or where it has its Origin or Rise, but that it is wholly owing to the immediate Act of (no human Capacity capable of giving a tolerable Reason to the contrary) the Cause of all Causes, nothing in Nature efficiently producing it. And if in the Series of the Discourse any thing be met with, which overturns the Labours of others on this Head, it is only that it happen'd so to fall out: For when we know, what a thing certainly is, 'tis unavoidable but we must gather what it is not.

The Consideration that all, in what Condition or State soever, are suddenly seized with the *Plague*, and that often its deepest Effects are as sudden, will easily lead us to its Nature, which is a subtle, active poisonous Body or *Insect*, very minute, levelled at the Decay
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of the human Nature, and living on and subsisting by the virulent Matter in the Body, or in the Steams or *Effluvias* flowing or flown from the Body, the Air being no more to it, than it is to Birds or Eggs, which too great Cold would starve, and an unnatural Heat destroy or burn.

At its first appearing among us, Providence seems more immediately concern'd, as also it does at its leaving us; for no Care is neglected to prevent its coming, and when it is once in Possession, its Aliment being inseparable from the Nature of Man, the Expulsion of it is as unaccountable.

Effluvias, Steams or Scents of Beasts, Birds and Vegetals must be allowed to be the purest Substance of the different Species, and those great Varieties are distinguished with a wonderful Distinction by Man, Beast and Bird, at a very great distance; we who have the Sense of smelling find it very exquisite and defining. The Dog noses his Master, and follows him as he does the Deer or Hare; Pidgeons divide their Scents, and carry at incredible Lengths; and every sensible Being tends to its like, or what will afford it Support.

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All Diseases take a gradual Course in fitting the Parts to Corruption ; and that the Corruption of one thing is the Generation of another, is held for a Maxim long since. Now what sufficiently argues the *Plague* an *Insect*, is, that great Dispatch, which it makes through the many Powers and Parts of the Body, that often the Party infected instantly falls into all the Convulsions, having no preceding sign or Alarm given. This sudden Effect is very consistent with the Definition of the *Plague* ; for when we consider, that the Time of that Insect's generating has a Proportion to its Minuteness, we must believe it inconceivably short, since it is manifest that the Animal is indivisibly small ; for thousands of Insects appear by the help of a Glass, where the visive Faculty could not discern one without such Assistance ; which greatly promotes the Reasonableness of this Hypothesis, and nearly reflected on, will remove a great many opposite to it.

The * *volatile Maxims* cannot find Favour with the intelligible, if it is allowed that the three Angles of a Triangle are

* *Mead*, p. 13, 15, 17.

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equal to two right ones; for no Body dead in it self can communicate of its Virtue to another Body without a Loss in Proportion to the other's Gain. Thus it is with the Loadstone; thus it is with Poisons. Who is it, that will maintain, that the Loadstone suffers no Loss by the Iron that has but just touch'd it, and afterwards performs an Act differing from the Nature of simple Iron? Or who is he, that will affirm contrary to the daily Experience made with Poisons, which are so divided or kill'd by Oils and other Matter, that they can have little or no Power over the Body? Besides, however Imagination runs with respect to the *flying* Nature of saline Particles, quite inanimate, it is indisputably true, that no Part of Matter, however quick, (by the Form and Consistence of its Particles) can have a Motion from it self, but depends altogether in its seeming Volubility upon the Force of another Body, which pushes it on or draws it to. Thus we see the Fire expells the Smoak, likewise Coal-pits throw up their Damps; the Sun exhales, and the Loadstone attracts. Those Parts of Matter, that lye scatter'd in the Elements of Air and Water, which are of a different Nature to the Body round them,
yet

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yet make their way towards the Center by their own Gravity, or that wonderful Attraction peculiar to the Earth's Center. These Parts are often born up and delay'd in their Progress by the Violence and Strength of the circumambient Matter; yet still they keep to their own Nature; no Interruption can alter their Qualities.

We may infer from these very natural and familiar Propositions, that the *Plague* must not, cannot be a dead Matter; for if it were, it could not divide its Power without a Diminution of its Strength; it could not give of its Quality to another Nature, and yet at the same time retain it; it could do no more, than what is commonly effected by things of a poisonous Nature, that is, to kill it self, with the Person who took it, and the last but a Chance, according as Preparatives were for or against it: then it is positively deny'd to have a Derivation or Extraction from Distemper, or Concordance with other virulent Qualities, tho' it often works by all their Helps, but is reserved within its own singular Species.

That a clearer Light may be given, an easy Example will be necessary, and to Demonstration the following one, will prove the *Plague* to be that Body, which
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here we maintain it to be: Supposing then two Persons, and each of them to draw in an equal Quantity of *infected Air*, at the same Time: the one is of a healthy and good Constitution, the other of a sickly and broken one: The wholesome Body struggles with the Disease, and overcomes, having had but small store of putrefactionous Matter within, whereon it might have fed; the other perishes, and by the abundance of Sores and Buboës, by the strength of *infectious Steams*, and *pestilential Scents*, with the Hue and Change of the Intrails, it is plain, that this Body must have had hid or latent in it abundance more *contagious Seed*, as it is call'd, than the other. Now it may be ask'd of those, who give Reasons, that Disease should be thought to give the *Plague* a Being, why did not this malignant Matter operate in this unwholesome Vessel, before it met with its *simili Materia*, or likeness of Matter; since it contained a greater Quantity, before it took in the new Infection, of natural Corruption, than the sound one had after it was taken in, tho' search'd and promoted by the prying and outrageous Animal. By what is above said, the Answer can only be made here, That the *Plague* being an *Insect*,
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prey'd upon its proper Food, and increas'd accordingly; having found great Plenty in the diseased, and Scarcity in the healthy Person; their different Dispositions before being no other, than what was common with Health, and the Nature of Disease.

Trees and Vegetals suffer often, and that Season propitious to one Kind, is destructive to another. That Rots and Blights must be the Work of *Insects*, peculiar to the different Natures of Trees and Plants, their Fruits, Leaves and Roots tell us; for oft we find them indented and eat in Holes; and that a Blast could not occasion this, the little Rings of Decay in the Leaves shew, when all the other Part is whole, and in its proper Hue, which a Wind would have wither'd, or a bad Air destroy'd, without such Reserve.

What Country these *Insects* come from, or what Weather brings them, or whether or no they are the Growth of our Country, I shall not be inquisitive about; but let pass now, what may be more fit in another Discourse. But sure I am, 'tis a great way for those little Things to travel from *Greenland* or *Russia* hither, without baiting on the Way, or their Eggs sheltering in
some

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some Merchandice or other. But they may come, if they are minded; for there are no Ridges of Mountains to interrupt their Voyage, neither * *Atlas* nor *Caucasus* stand in the Way: We may have them from *America*, the quite contrary side of us, for ought I can gather. But whence they are is not positively agreed on by the *Literati*. The most rational Description we have had as yet of the *Plague* is at a loss to reconcile itself, subverting in one Place, what it has established for a Maxim in another; for we are told †, that the common People in the Country, finding the Opinion to be true, that *Easterly Winds* bring a Rot to Roots and some Herbs, they, to prevent such a Consequence, when Winds blew from that Quarter in the Season, made Fires of Chaff and Rubbish to the Windward of their Gardens, the Smoke of which coming with the Wind, they found, sav'd their Roots, by destroying the *Insect*. And a little after we are told, That the Turnips to the *West* of *London* were destroyed by an *Easterly Wind*, forgetting that the Smoke of the whole City came with the

* *Bradley*, p. 39, 40.

Ibid. p. 44, 45.

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Wind to their Protection, which (laying aside the Advantage it had of sulphurous Qualities) was a much better *Antidote* for two or three Miles, than the Smoke of a small Fire could be for a Quarter or half a Quarter of a Mile.

The Doctrine of *Vermin* is generally settled; *verminous Swarms* are known by all, who have any Understanding in Physick, to follow most Diseases. The different Species of Beasts have sudden Distempers, which sweep away whole Drovers at once, and we find often, that what rots the Sheep, has no Influence on the black Cattle; And on the contrary, those Destroyers are altogether distinguishable from the *Imperfectiones Naturæ*, or Diseases which commonly attend Nature, because all are levell'd, old and young, tender and strong, well and ill-fed perish together; no Distinction made. It is likewise so with Vegetals; those planted in a good Soil suffer with those in a bad, the tender Plant with the mature Fruit; a firm Adherence had still to the Sort or kind, pointing to us something very curious and surprizing: For Works of Nature, however form'd, or whether of nice or strong Texture, have somewhat annexed to every singular, which reduces
speedily

speedily all that Bloom and Shew, to its primitive indigested Confusion.

Let us rest where we are: A too curious Inquiry is not our Business. Men have Knowledge sufficient, if they will but turn it on proper and suitable Objects. Causes rightly disposed will give great Insights, and the Excellency of some have filled others with Admirations not becoming of Rationals, equal in Dignity with those Capacities, which only a different Application made seem so much above them. We ought still to submit to those Secrets in Nature, which are rang'd far above our short Reach. An able Physician and Anatomist, who understands the Structure of a human Body, and the Use of all its Parts, will tell us, that if such and such a Vessel is broke, or put from its Place, and thereby made incapable of performing its proper Function, the Body must die for want of Assistance from that Part, on which it more immediately depends: And likewise a Naturalist may easily prove (or indeed any Body may) that an Air too thick or too fine to be breath'd in, must have the same Effect with no Air at all. But when we see a Person fall down dead in the Street, in a Place of a good Air, who was the Minute before

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before in perfect Health, and had been always healthy, and had no Warning from any Indication of this sudden Death or End ; How this comes to pass, our Notions are too scant to determine ; it is transcendently beyond Man's limited Prospect, to substitute even the bare Image of a Cause.

This great Evil of the Plague is recorded by ancient Writers, to owe its Rise to very differing and indirect Beginnings ; so that for a Man to judge abruptly whence it springs, or to give a loose to an Argument on this Subject, gives a Ground to the World for believing, that a due Regard is not had to Providence : For however express'd variously, all the learned in all Ages have shewn in their Writings something of a Spirit acknowledging a Divine Hand, to which most of them resigned, when wearied with following the Clue. They knew, that a supreme Engine weilded all natural Instruments here below. Now it will be very congruous with Christian Principles, for us to be assured, that bad Angels have Permissions given them, as well as the good are commissioned, and that those *Plagues*, which followed the pouring out of the *Vials* in the *Apocalyps*, were sent for the Faults

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Faults and Crimes of Men ; therefore God may send Evils, when he sees fit ; and when the Sins of Men call for them, if they come, let no other Cause be assigned. It is our Business still to fear ; a suffering Presumption meets with no Excuse, because of a higher Dispensation. We are to use all the Ways Reason directs to, for a just Apprehension of every thing. But let us not confound things of different Natures with each other. None, who knows the Nature of a catching Distemper, and would be said to act just, would come where it is, to brave it. The *Small Pox*, they who never had it, commonly endeavour to shun where it is ; yet many take it, when no visible Communication is held with a Person infected.

Proceed we to examine, whether Accidents, or Changes in Weather, or Things influenc'd by it, give any Promotion to the Supposition of a material Cause's producing the Plague. 'Tis now 54 Years, since these Dominions have been visited by its Fury, yet have we not had in this Time all the Variety and Alteration, that can well happen to Men and Things ? There have been Earthquakes, Inundations, several unwholsome and dangerous Seasons, which have brought us every Infection
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but the Plague. We have had Meteors burning, of very large Bodies; by the great Quantity of Vapours exhal'd there have been exceeding Thunders, and extraordinary Lightnings: We have had all the Distresses of War, terrible Blood-shedding, so that Bodies have lain above Ground unburied for a considerable Time, by the hard Circumstances attending unhappy Disputes: The Air has been tainted several Times with nauseous and loathsome Scents: Seiges there have been, compelling the Besieged to feed on Dogs and Cats, and even Rats, with other Vermin. There are many living this Day, who can testify this from their sad Experience, during the Siege of *London-Derry* in *Ireland*, in the Wars with the late King *James*. It was common with the poorer sort of People all over that Kingdom, in those Black Times, to have the Flesh of Horses and rotten Cows, and Sheep, for their daily Food, there being no Bread to be got for Love or Money. This is but of the Transactions of t'other Day, and has many Witnesses. Disorders we have felt fatal too often to many People, and those wrought up to the highest Pitch by a foul Indulgence. The Passions of Men have been quite turn'd, which has laid them
open

open to all the Tyrannie of malignant Distempers. We have seen in some Administrations, the Scenes of Intemperance and Debauchery presented with strong Advantages, shaded by high Example, opening the Sluices of all manner of Vices, and resigning the Reins of Prudence up to the Impetuosity and Hurry of brutal and sensual Desire, which brought on Men every Kind of Sicknefs, and all Sort of Evils; but all this while, there has been no *Plague*, People were often prepared for its Entertainment, and had there been but the smallest Brood of this *prolifick Reptile* among us, it often would have found, from the above Opportunities, a Field large enough to rage in.

Again, those Diseases, malignant in their Kind, call'd Catching, as the *Small Pox*, *Measles*, and others, cannot be supposed of a pestilential Nature; for no Persons's seiz'd by any of them, but what finds a Discomposure growing to the Distemper, (though some sooner than others) by a regular Progression, never without warning, how violent soever, disposing the Body to Symptoms of Death*.

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* *Read Brown*, p. 20, 21;

And that these Diseases have their Origin or Support in a certain Air, 'tis groundless to imagine; for we must allow, that several Parts of *America* had the *Small Pox* from the *English*, a Disease unknown to the *Indians* before; and had been so now, if the *English* had not mixt among them, and suckled their Children, and gave of *British* Food to the Natives. But by this Behaviour the Distemper was settled in the Blood, to be transmitted to their Generations, and is become to them at this Time a national Disease. The Accidents which particular Families have met with, will admit of no Determination; for there is Nothing that can be told extraordinary, but what an Instance of the contrary may be brought; so that if Relations living at great Distances from each other, about the same time take the *Small Pox*, others in the same Circumstances do not; and often we find the loving Mother, and some of her Children escape, when they have been exposed by Nursing, and taking Care of some of the Family down.

A Look into several Places in and about *London*, will tell us, that most Distempers are acquired by Abuses given
to

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to Nature, after a sordid Manner ; the Air is putrified by this Means, and the most accurate Maladies insue ; This we need not go far for the Proof of ; the best of us in some Measure find a Damage from bad Neighbourhood. Yet no Complication of ill Diseases can give us the Plague, or we should have it even now. The Infection frequently begins with Persons most vigorous and most healthy. It affects commonly, when it comes into these Countries, first of all, those People, who are always in the best Air, and most free from Humors. The temperate labouring Man is made a Victim to its Malice, while the profligate rotten Debauchee remains very secure, which is solely owing to his Distance from Pestsiferous Scents. The Fruits of the Eastern Countries are eat in *London* with much greater Immoderation, than they are where they grow : And the People of several Parts of *France*, I may say of most Parts, had much worse Nourishment than that of the trading City of *Marseilles* had, when the Infection began there. In the late War, that Kingdom was reduced to the lowest Streights of Poverty : A Dearth was over all the *Tyrant's* Realm, by Means of *English* Arms,

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which brought on them all Kind of Sick-
nesses and Distresses ; Often very Ma-
lignant Fevers stole into the Camp-and
cut off many of their Men ; yet no
Plague, (tho' very visible Signs of one)
appeared.

That the Amusement may not take *
of the Air's having a Power of conveying
the *Plague* to Places remote, let only the
Accounts we have of its Journeys be ob-
served ; and we shall find that no Place
at any great Distance (a Regard still had
to supernatural Power) from an Infect-
ed Place, ever got the Pestilence, that
could not give a plausible Account of
the Manner it came in, by imputing it
to Persons, Things, or Goods ; and let
it be remark'd, which I think is full
strong to make void all Arguments for
Air, Diet, or Disease, being Causes of the
Pest, that in those Countries, where it set-
tles, several Parts are often free, though
they have the same Air, Disease, and
Diet, peculiar to the Country, in com-
mon with the Infected. *Turkey* is di-
vided into several Under-Governments,
and ruled by Officers, deputed by the

* Read Bradley, p. 39, 40.

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Grand Seignior; some Divisions for Years together have not the Plague, especially the *Inland Ones*: What can this be ascribed to, but to the good Conduct of their Governours, and carefulness of the People, in destroying all the Remains of the Disease when it was there, and in its Decline, and in keeping a strict Watch to prevent its Entrance again. From the Maritime Towns, where it mostly haunts, it is almost an Impossibility to rout it; for the Desire of Gain will make Men break all Rules, and run all Hazards.

But we need not to have gone so far for Proof, that the *Air* does not transport *Infection* many Miles; our own Health, with that of other Countries between us and the *Plague*, will inform us, that Winds do not bring it eighty Miles; for Winds have often blown from *Marseilles*, *Aix*, and *Toulon* upon the joining Countries, since the Pestilence began; a *Southerly Wind* would have brought the *Insect* or its *Eggs* to *Dauphine*, from *Dauphine* to *Lyons*, so on to *Paris*, and of necessity hither: But Thanks be to God, there are no such Stages made; its Progress being after another Manner: However, it is not contrary to Reason, to imagine, that a Body of *Air* may be corrupted for
some

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some few Miles, which weakens in Proportion, as it extends, till it is quite lost. Thus at any considerable Distance from a Carrion, we have no Offence; but upon a near Approach we smell it strong.

Here our Consideration will not be amiss, if we take a small Survey of those Places where it generally resides; the Nature of its Provision will confirm us very much in our Opinion. Let the Curious observe, that the same Meridian passing over *Grand Cairo* in *Ægypt* makes Mid-day in *Russia*, and is as a Line to confine the *Pest* to the *East*, which finds no Sanctuary *Westward*, though it too often makes dismal Sallies. That which has the first Share in preparing all living Bodies is *Food*; the Temper of the Climes, and often the Situation of a Place, goes a great Way. The *Plague* in *Turkey* is revived by the great *Droughts*, which often happen there, and upon them impetuous *Rains*, which fills Beasts, and Fruits of the Earth, whereby Man is nourished, with gross and unwholesome Humours. The Produce of that Land likewise being *Cotton*, and other Growths, whose Textures and Valves are formed to receive the *Insect*, and defend it from invading Colds, till the Return of a favourable

vourable Season, must very much further its Delay among the Natives. The *Russians* have their Furs and Skins to hide the Animal in, and keep it from starving; and *GrandCairo's Nile* does not a little promote the *Plague's* Continuance with the *Ægyptians*; its Overflows being made by the Manners of that People, not to wash away, so much as to bring Nastiness, which ever aggravates this Disease.

Why we have not the *Plague* from *Ægypt* by our Traffick,† that Gentleman gives us the best Reason, tho' not intended, in the Discourse where he endeavours to shew an Inconsistency, in believing, that Cotton conveys it from *Turkey* or *Syria*; for he allowing the *Effluvia's*, or Scents of *Coffee* to be a Counter-Poison to the Infection, makes but an unwary Conclusion; That the Canvas Bags about the Coffee may bring the *Plague*, as well as Bags of Cotton. Now let us imagine the Canvas of the Bags, as full of the Poisonous Matter, as it is capable of containing; yet the Scents of above *Twenty Inches* Diameter of Coffee, being the most spirituous Substance, still passing through,

† *Vid.* Brown's p. 13.

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must soon overcome the small Part of Infection lodged in a Canvas, not a *Quarter of an Inch* thick ; whereas in the Cotton, there is Nothing opposite to the Nature of the *Plague*; but in a Bag of two or three Foot deep, there are large Advantages for its Preservation : It might with more Justice be argued in Favour of the Sails, which brought the Ship down the *Levant* from *Alexandria*, than for the Canvas Bags about the Coffee.

That Places and Things are susceptible of Insects to their Safer being for a long Time, we may learn from our own Experience here in *London* ; for it is but four or five Years ago, that we had a Distemper among the Black Cattle very destructive ; and when every Body thought it was abated, and gone (the Cattle being well for eight or ten Months,) it broke out a-new, which was occasioned by putting Cattle in those Houses and Places, where the Infected were lodged the Season before ; nor could this be cured, till that the Timber, and other Things in the Houses were washed with Soap, Lees, and other searching and penetrating Liquors ; and the Parts smoked, which killed the Vermin.

America,

America, and the Parts of *Africa*, which never felt the Scourge, (speaking in a natural Way) owe that Happiness to their not trading with infected Places. They can be Luxurious enough in the Growth of their own Country, without going abroad to seek Novelties. The Western Parts of *Europe* sacrifice and pay Tribute to the *Ottoman Porte*, every twenty Years, take one time with another; the Lives of above a Hundred Thousand Christians, and have in Return but a small Parcel of unnecessary Trifles: An Exchange, that can please none, but vain, stupid, thoughtless Wretches! What Noise does the Freedom of five Score Christian Slaves, make in the World, and how much do some Courts value themselves upon their Good Works? For an inconsiderable Number of People's being carried abroad into Captivity, they express the most passionate and tender Concern, yet at the same time are unconcerned, nor solicitous to remove the Cause of Thousands perishing at Home in worse than *Turkish* or *Barbarian* Slavery.

It would be found, upon making up the Account, if the Christian World could be persuaded to make the Experiment,

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riment, that the Profits and Gains of these Kingdoms would be much greater in some Period of Time, were they never to trade to those Parts of the *Levant*, which are frequently infected; since in all probability, it would prevent the Loss of some Thousands of Men employ'd to cultivate and improve the Land; to increase publick Wealth, and bring Good to a Nation. But that devouring Evil brought in, in a little time we see the whole Country laid waste, its Inhabitants cut off, or routed; its Towns consum'd, and its Cities raz'd.

We may venture, I hope, by this time, to make from the whole the following Conclusions.

1st. That the *Air* is not the *efficient Cause* of the *Plague*, because we find, that they who breath the most unwholesome, putrid, and corrupt, are clear of it often, when they, who live in a pure serene Air have it.

2^{dly}, That *Diseases*, of what Nature soever, don't bring it, appears from the most unhealthy, rotten and nauseous Persons being without it, when the healthy, vigorous, and clean, are infected.

3^{dly},

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3dly, That *Diet* cannot occasion it, the Parts of *Italy, Spain* and *France*, do shew inhabited by careless, nasty Idlers, who live always on the Fruits of Laziness, the worst and most loathsome Food; yet escape the Infection, when others suffer, who have every Thing requisite, and desirable in Life.

Let it be said then, with some Authority, that the Principal, or first Cause of the *Plague*, cannot be found among the Varieties of Nature, which entertain Human Understanding; tho' something in the Decay of Man gives it Nurture, and those Things, which are about him, that have not Extreams of Heat, or Cold, find it Covering, till it meets with Matter to feed on, and Multiply its Kind. This infects the *Air*, and this being drawn in at the Mouth, or Nostrils, succeeds according to the Virulency of the Humours in the Body to support it. In this Place let it be understood, that altho' it is allowable, that Infection may come out at all the Pores of the Body, with the Steams, yet it is probable to believe, it only is drawn in by breathing; for Nature being always careful of its self, the Animal Parts are employed continually in discharging, with Labour

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proportionate to the Nature of that Matter with which they are loaded, their several Functions, so that a great Quantity of the Substance must be thrown out, or purged through the Skin: This transpired Essence must of Necessity rest upon *Cloaths*, and other things capable of receiving it. But there is no such Compulsion from without, to drive the Infection in at the Pores of the Body; tho' 'tis not impossible for it to pass with the pure Element, to which it is clog'd, since that will make its way through Bodies compress'd in the narrowest Consistency.

This Account is delivered (as was said before) with special Respect to Providence; for 'tis possible, with him, with whom all Things are possible, to make that Matter what he pleases, which he made Matter out of Nothing. He may send *Plagues*, by stretching out his Hand, and give the Quality of the rankest Poyson to that which now is the most healing Balm. But in the Course of Natural Things, if Facts are convincing, 'tis evident, that if *Turkey*, and other Parts infected, were once free of the Species of the *Pest*, there is all Reason to judge, that it could not be restor'd by *Air*, *Disease*,
Diet,

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Diet, or any other Thing peculiar to the Places ; tho' the People may be more subject than others, to the catching of it again, or rather to the nourishing of it, when it was in Possession, from their Dispositions, or Habits, as was before observ'd. By the same Rule, we may say, was the *Plague* transplanted into those Parts of *America*, whose Climes render a bad Air, and whose Growths are Cotton, and things of a warm Spungy Nature ; the Settling of the *Plague* with the *Indians* would be after the same manner it now remains with the *Turks*, *Russians*, and *Egyptians*.

And since no Method reducible to Practice, can be laid down, whereby the Distemper may be expell'd from these Countries ; 'tis our Business to fear it, and expect it, as often as Goods or Men come from thence. The only Way left us, promising Security, is the use of Means within our Power, great Diligence in examining all Things giving Suspicion, and a strict Pursuit of the Rules of Caution, which Prudence teaches.

For a Self-Preservation, the Standard to make sure by is a good Constitution ; for 'tis observable, that in the General,
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the Plague makes a Prey of those, who have been most intemperate, and irregular in their Oeconomy. The Part of Mankind inur'd to Labour, whose Necessities make indifferent Food habitual to them, find it much less severe, except it be in a very Extraordinary Case, as when Circumstances bring them to live on worse Food than they were used to; then, indeed, a Languishing follows in Proportion, and leaves them remediless. Those among the better Sort of People, who sunk into Death, as it were, by a panic Dread, before any Signal given by the *Plague*, are found to have been indulgent, indolent Livers, slothful and easy, exercised in licentious Pleasures. The Plague seems to be the Gage, or Scale of Nature, falling short in our Strength, and coming heavy in our Decay and Imperfection.

The great and many Benefits, which have flow'd to the Publick, from well-meaning Societies, has very much conduced to make the People implicit to General Rules, and to take *every Thing*, said by some, for a *Law*. Hence, forfeiting the Privileges of a Rational Being, by denying the Evidences sent by Reason: This ordinarily is the Case
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of the busy Part of the World, who are taken up by the several Affairs of Life from the Study of themselves, neglecting that Instrument, which is to bring about the mighty *Schemes*. Here Nature must have a Help-mate; it is at a loss what to do: Men are compelled, by their former Neglects, and Inobsequance, upon the least Apprehension, of an approaching Malady, to fly for Help, to have recourse to any Thing, that bears the Name of *Doctor*. Their Lives, from that Time forth, are in the Hands of another, to be disposed of at Will: And very rare it happens, that good Use is not made of the Power given; for often by Alteratives, the Body is cooked from an imaginary, to a real Disease; and kept only to consume *Drugs*; lingering to a certain, and oft wished for, Death.

It is surprising to find Physick recommended to Men in perfect Health for Food, when all know, who will, that Medicines are designed as Restoratives of Nature, to bring back, that good Habit, which had been lost by Accident, or Irregularity. We are told * that the
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* Read Bradley, p. 10.

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common Diet of the People; where the Plague is in *France*, was Herbs, Roots, and Fruits; and at the same Time we have Doses offered us by some, as so many *Charms* against the *Pest*, which we know to be compounded of those very Ingredients our Neighbours Distress bids us abstain from. Indeed, there happens to be some small Difference, for they had them at the first Hand from Nature's moulding; but we must take them after they have been mortified by Stills, Limbecks, Pestles and Mortars, and a long Train of Disguisers, which may alter Shape and Colour; may mix, but never change Qualities.

Nature directs to the best Road; if we will but obey her Dictates. I am satisfied People are awake, they have had too sensible a Rouze from that Lethargy, in which they so lately slumbred, to fall into the like Disadvantage; they will, no Question, keep a good Look out with their Senses, to prevent their Understandings being imposed on. A Volley of hard Words, or a glittering Equipage will be but poor Eloquence, and can hardly pass without a Scrutiny, whether, or no, the one be proper, or the other genuine.

When

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When we see Packet-Pedlars seated upon Animals much gentler than themselves, making *Harangues* to the gaping Multitude, every one knows what they want, and they do no more than what we should expect from such Brokers of Arts: But what shall we say? when Men, who set themselves by, and are mark'd for knowing something, deliver what ought to be instructive to the Publick, by whom they get their Bread, in such puzzling and dark Terms, that nobody is oblig'd to explain, and very few capable of understanding; Systems which ought to be reserv'd to a more decent Season, their properest Use being for Lectures in Academies, and not to confound Mankind: such Proceedings are very unaccountable, and upon them People will be apt to make Constructions.

Indeed, for those Gentlemen, who make the Relief of the *Diseased* Part of Mankind the End of their Study, a too great Respect cannot be paid them; they ought to meet with the due Encouragements of Thanks and Rewards, because such a Design is noble and useful, and discovers a great Mind, wherever it is found to be the Principle of

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Action.

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Action : But for those who watch our Failings, to make them worse, who catch us, as it were, at a half Turn, when we can't think right of Things, to make us their Property, and who, by an impertinent Industry, assume a Knowledge they have not, to promote their private Interests at our Expence and Ruin ; such it is every Body's Business to detect and explode.

The Use this Digression may be of to the unguarded, in unmasking Pretenders, will, I hope, make Amends for the Reader's Time. But to return : Every Body is, or ought to be, the best Judge of his own Constitution ; and since there is no Perfection in Nature, every Nature, in a more or less Degree, lies open to the *Plague*. A certain great *Moralist* divided Mankind, and held each Individual wise or foolish in his Oeconomy, as his Behaviour stood in Competition with that which was once within his own Power to act : The same Allowance may be made in respect of Constitutions ; for a Man may be said to be healthy, or otherwise, as he conforms to what *Nature* prescribes, and is capable of bearing well, by the Situation and Tone of its Parts. No Man can be justly blamed for having
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that soft Head which his Father had before him ; neither can Fault be found with him ; who has a *Distemper* descended with his Inheritance. But as an imperfect Understanding, by good Conversation, and apt Study, may be very much improv'd ; so by a regular Life, and proper Diet, *Nature* may be greatly repaired ; and he who is born with a Mark of his Father's loose Days, often we see, by his good Conduct, leaves his Children no Remains of the Evil.

But it is not from these Fountains we have our greatest Ills ; we will be beholding to none but ourselves for our Pains : The Mischief is, we acquire our own Diseases, they are of our own Purchase, the Results of Excesses, debauched Nights, and inordinate and base Pursuits. What Way can be taken, which may best reform the deprav'd World ? the most sovereign and only one is that which Reason prescribes, and which each particular Person has within himself still directing him, how much soever he contradicts. The *Legislature* has given a Power into the Hands of the *Magistrates* of restraining Vice, who ought, in an eminent Manner, at this Time especially, to give the Law the keenest

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Edge, to stem the Torrent, if possible ; as they have begun a good Work, so let them go on boldly, and prosper in the Overthrow and Rout of Nests of Nastiness, the Harbours of *Gamesters*, *Thieves*, and *Whores*, in the *Hundreds of Drury*, and other Places in and about Town ; and 'tis a Duty incumbent, on *Parishioners*, and all honest Folks, to be ready in giving Assistance, by directing *Justice* to the sculking Holes of Offenders : for let all know, in Case the *Plague* was come amongst us, (as *GOD* forbid) each Man is like to suffer from his Neighbour's Infection. This Reflection ought to make every one bear a part in what one Day may be of the last Service, not only to himself, but also to all whom he wishes well.

It is impossible to lay down Rules of living to each Person in particular ; the greatest and most infallible one, and which will hold good with all, is, *Temperance*, with *Prudence* ; in all Cases, *Physick* is to be shun'd, unless the Person be very conscious of a *real* Indisposition ; and even then he is to use as little as may be, and always that which is nearest *Nature* ; for many Medicines, or a Constancy of any one, which is not
conso-

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consonant to the Tone of the Animal Parts, only weakens the Body by Degrees, tending more and more to a total Decay. That Food which Men find, when all the Passions are ballanced, the most reviving and strengthening, must certainly be the best to take, and the securest Defence against all Accidents that may happen. The Portion and Sort, Constitution, and the Exercise intended, direct to; which ought always to be well followed, especially the latter; for Nothing nurses Distempers so much as Inactivity.

There are several Odours which purify the Air, baneful to the *Pest*; but these are us'd rather for a Safeguard, than to weaken it when it has taken Place. Besides, Men, who are obliged to draw in Air at various Places, and different Air, frequently at the same Place, by the Reason of Business, can have no Succour from Fumigations; 'tis a good Air recommended to the nicer Sort, and will there, I doubt, reach not much further than Speculation. The best Sanctuary in Nature against *Pestilence*, is a stout Mind in a heal Body, a Heart inoffensively chearful, and a Body not prejudiced by bad Courses, by too
little

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little or too much, too strong or too weak Sustenance.

If what has been said be duly weighed, and closely thought on, we shall have a Secret open to us, of vast Moment to the People of *London*, and other *European* Cities, whose Situation gives them the Happiness of a good and clear Air. It has been proved, that the *Plague* must there have the greatest Sway, where Men have the largest Share of Corruption, whatever caus'd by ; this Putrefaction in human Bodies is not so general with the *Christian* Part of *Europe*, as it is with *Turkey*, and other Places in the East, where the *Plague* lives ; yet upon Computation we shall find, that when it makes its Issues among us, our Loss is much greater, with Proportion to the Time of its Stay, than that of the People of its own Country, distinguishing Cities from the less inhabited Places where this can come from ; and how reconcileable this known Truth is with the Notions which are entertain'd, of *London's* having a good Air, and a great many great Privileges from its Situation, which Cities in other Climes cannot have from theirs, will appear obvious to each judicious Reader.

We

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We now look upon all Methods proposed or laid down by Nature or Policy, for the Safety of the whole, as follow'd by every particular Person, in what Order or Condition soever; the Avenues leading to the Kingdom well guarded, to prevent the landing of infectious Persons or Things; the Magistrates discharging that great Trust, the Care of the People reposed in them, by looking to their several Liberties; the Inhabitants in their respective Dwellings, and each Person, we suppose, taking Care of his own Health; all this, without doubt, will be very instrumental to the securing to us our Health: But when all this is done, (which by any means ought not to be left undone) there still remains with us uncur'd, and by the Toleration of the Law, nay, by its positive Injunction, the *true Cause* of the *Plague's* raging in Cities, which is the great Number of *poor* People pent up together, in divers places here and there; in our City under all the Inconveniencies that can happen to poor Mortals; they being involved in every Kind of Calamity, destitute of every Necessary of Life, condemn'd to a poysonous and corrupted Air; so bad are their Circumstances, that were the *Plague* to be deriv'd

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riv'd from Putrefaction, it could never fail of being among them; and consequently with us. The Stench and infectious Fumes always arising from the Prisons of *London*, make ineffectual all the Advantages, which Nature and Art have bestowed on the City, in her glorious *Thames*, and in her clean and wide Streets. This will be held for an indisputable Truth, if we look towards the City of *Marseilles*, once famous, but now fallen, and lying a piteous and deplorable Victim to the *Plague*. Other Places will convince us, by what they have endur'd in Times past from the *Pestilence*, that it was owing to this thronging of the People, that they suffered in such a Degree, when they have excelled in good Air, (abstracted from this) all other Places in the World.

Marseilles is so familiar with the *English* by Trade and Commerce, that a particular Description of it, in this Paper, would be impertinent. The Arm of the Sea, on which it is situate, the Fertility of the adjacent Country, which is free from Fens and Marshes, and the happy Latitude of 43, in which it lies, of Necessity must qualify it for a very agreeable Place, and make its Air as
 good

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good as can be for Man to breath in. But then of all the Towns in *France*, *Marseilles* had the greatest Disadvantage possible to its Air, from the Number of *Gallies*, which are always within the Town, lying with their Heads to the chief Key, making one Side of the Way to the most beautiful, and most frequented Street in the City. This Observation has escaped the Notice of those, who lately have given us an Account of the Progress of the Distemper in that Place. And I don't find, that the Reflection fell into the Opinions of more noted Observers upon the same Miseries in other Places, heretofore brought on them from Things of a like Nature, in promoting bad Air; tho' the easy Occurrence of it in traversing the Subject of the Plague, would make one wonder, how it could be passed by in the Treatises of so many accurate Judges.

Thirty *Gallies*, fill'd with Twelve or Fourteen Thousand Slaves, commonly cover'd, lying up as it were in Time of Peace, are only so many *Prisons*: the Laws of *France* condemning from all Parts of the Kingdom most Criminals to the Oar; the *Gallies* of Force can be no other than *Puddles of bad Air* by this

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means,

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means ; for the Men's Food being but very indifferent, and of that much stint, and no Exercise but that which is very prejudicial to Nature, hard Labour by Starts, and then long Intervals of Idleness, unavoidable in Time of Peace, of Necessity a very unwholsome Steam must come from them, to the Nuisance of the City ; and when a Southerly or Westerly Wind blows, the most pernicious to Man, the Gallies can be no other than so many *Mortars of bad Air* playing upon the Town, taking away that Good Nature designed it in its Situation. How much this contributed to the Swell of the late Mortality in that once pleasant City, the Nature of the *Plague* will direct the Reader to determine ; and I believe his Sentiments will be mine, when I say, had timely Warning been given to the City of *Marseilles*, of this great Detriment to their routing of the Distemper, the Gallies would have been removed from the *Town* to the *Bay*, and thereby stop'd the perishing of some Thousands of People, whose Constitution, were it not for these Impediments, bid fair against the Nature of *Pestilence*.

Toulon

Toulon is not much inferior to *Marseilles* in its Standing ; its Inconveniencies are much the same, though not in every particular ; the Position of the Gallies is less dangerous ; but certainly, in a great Degree the People suffer now from them ; and much less would they yet suffer, if they were removed, and their *Fryeries* purged with Fire.

What will corroborate the Introduction of this new-advanced useful and important Head, is a View of *Naples*, which, but a few Years ago, had swept away in the small Space of one Day, Twenty thousand of its Inhabitants by the *Pest*. *Naples* is the Metropolis of a Kingdom bearing that Name, in the South of *Italy*, its Latitude is less than that of *Marseilles* by two Degrees, the Country is celebrated for the *Air*, the City itself has too many Beauties here to recount, therefore I shall draw but this general Survey. *Naples* has to the East distant seven Miles, the Mount *Vesuvius*, which sends up perpetually Clouds of sulphurous Smoke, greatly affecting the City, when the Wind sits in or near that Point. To the Westward, about the same Distance, is the Ruins of that ancient famous City of *Baia*, which for

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its fine Situation, and healing Air, was chosen in the politest Ages of the World by the *Roman* Emperours, for their Retirement, tho' distant from *Rome* near a Hundred and Fifty Miles. The Remains of *Nero's* Palace are to be seen here at this Day. Near to this City is *Putcoli*, well known for the hot Baths contiguous. Here is *Sulphoterra*, or many Eruptions or Volcano's, which smoke as the Mountain, thereby purging the Air, and bringing Health to *Naples*, when the Wind is not strongly from thence. Thus the City lying between these two Preservatives, one would think, sufficiently constitutes to its People a well-composed salutary Body of Air to feed on. But the Excellencies of *Naples* are not confin'd here ; Nature is more bountiful to the Place where *Virgil's Parthenope* once stood. The Arm of the Sea comes in, forming a Bay, and thrusting itself quite beyond the City, which is rais'd upon its Shore, and along which it takes its Length : a sensible Rising gives Breadth to *Naples*, so that the Streets are as Terrasses over each other, giving the Inhabitants an Opportunity of Breathing, as it were, in so many different Regions of Air. In short, a Confluence of Nature's

purest Materials, make this City noble and glorious. Yet all is lost, all dashed in pieces, by the foul Practice, which the Manners of the People now living there has introduced, degenerate like the rest of *Italy*, and too many other Places, from all the Principles worthy Men. Convents of *Fryers* and *Nuns*, baneful in their Origins, and pernicious in their Ends, corrupt the Air of *Naples* more than the slavish Lives of the People, who can never be perfectly sound, while justly called the *Neapolitan Eaters of Sallad*. The Evil from them over-ballances all the Gifts just now we talk'd of; there are in *Naples* more than Four Hundred Convents interspersed through the City, where above Four-score Thousand are lock'd up to feed on maugre Diet; the Handfuls of pure Air now and then blown them, can do no more than barely hold Life; for the *Religious* are mostly in their Rooms, which are very small, and have but Spike-Holes of Windows. Besides, most Orders are prohibited the Wear of *Linen*, Penance being strictly enjoyn'd to be performed in *Woollen*, which retains that Sweat and Nastiness, that the *Recluses* cannot, if they would, be wholesome
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Company ; People not us'd to them have often been ready to drop down coming through their long close Galleries ; now what must the trading and busy Part of the City suffer from this ? for the Steams teeming out at the Holes of the *Cloysters*, must mix with the Element, and so taint and putrify it ; and consequently, every thing it nourishes, in a more or less Degree, must partake of the Corruption of its Nature. No Wonder then, if Twenty Thousand perished there in one Day : And we may conclude, with Justice, that had it not been for the Sulphurous and *bituminous* Particles, scattered through the Body of Air, there had been the Loss of as many Thousands more. It may be said, that the Narrowness of the Streets help'd to convey the Air more ready from Place to Place ; but this, or the Height of the Houses is no Room for the Causes being laid there, the bad Air must first be ; then we know that narrow Streets are better Ducts than wider for conveying it, because they keep off the circumambient pure Quality from mixing with, and allaying the Strength of the corrupted Mass. The few Gallies belonging to *Naples* are plac'd so below, and far from the
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the City, that they can be of no manner of Disservice.

London, upon the Balance, will not be found to enjoy such advantageous Circumstances in many Respects relating to Health, as the Places above-named; it has neither the Degrees of *Sulphur* with *Naples*, to purify its Air, nor pure Element with *Marjeilles* or *Toulon*, to refresh its Inhabitants; our Air is thick and gross, from the great Resort of People, and from the great Slaughter of Cattle, which makes ours one of the most populous, as well as best fed Cities. It were to be wish'd, it could have more Benefit from the Sun; the Winter taking in half the Year, which makes the Streets filthy, notwithstanding the Care of the Magistrate to keep them clean. The River can afford us but small Relief, it being covered over with Houses of Wood, and made dirty from the *Common Sewers*, that empty themselves in it. The burning of Coals tempers in some Measure the Air, and the best Streets are somewhat wider than in former Days, and have greater Advantage from the modern Building; but then there are as many dirty Streets Lanes, and Alleys, as would make a pretty large Town.

The

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The Prisons are increas'd, and much fuller than ever was known in *London*; the Throngs of poor People press'd into them, send forth Smells very prejudicial, and which the *Londoners* are much less able to bear than other Citizens, because of that neat and clean Manner of living, so habitual to them; the nicest always being the soonest offended, Custom prevailing in this, as in most other Cases.

This City seems to encourage nothing, that may lay it open to the Rage of the *Plague*, but Prisons, which spread a corrupted Air all over it; the Advantage of Ground on which they stand, and their Distances from each other, render them capable of affecting every Quarter, by laying Trains of bad Air along the Streets, from one to the other, communicating thereby the Corruption to every Dwelling; so that if the Streets upon *Ludgate Hill*, and about *St. Paul's Church-yard*, gain from the Ascent a better Air than their Neighbours, they are certain of being depriv'd of it by the Prisons of *Ludgate*; and the *Fleet*; *Newgate* continues the bad Air along the Hill to *Smithfield*: *Wood-street* and the *Poultry Compters* bring their Smells to the Places of greatest Concourse, in the Heart of the City;

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City; the Goals of *Clerkenwell*, and *White-chapel* are to the chief Gates a Nuisance; the *King's Bench Prison*, and that Den of miserable, starv'd, helpless Creatures, the *Marshalsea*, infects the *Borough*, with *London-Bridge*. That other Kennel of bad Air, Custom's Darling, (which boasts Prescription to shroud it from Question, and has no Excuse from being vicious but Antiquity, which gives Sanctuary to the designing but unlucky Knave, as well as to the industrious, though unfortunate honest Man) the *Mint*, prevents the Good the Fields joining might bring the City, by its Nastiness hastening the Death of several. Nor does *Westminster*, with its *Gatehouse*, down in a Marsh, fail of acting its Part; the foggy Mists, and *Goal Steams*, but ill accommodate the Court End of the Town. Thus we see Prisons are so plac'd, that let the Wind sit in what Point it will, it can never blow Good to the People; and if there be no Wind stirring, that Force by which the bad Air is expell'd, is sufficient to disperse it all abroad.

I suppose there is no Occasion for bringing Examples that have been of People's suffering by various bad Airs: we have some one or other always fainting by the

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Grossness, or other Alterations in the Air. Many are delivered by a seasonable Relief from a Change of Air ; the Story of the Black Assizes at *Oxford*, in 1577, will be as lasting, as it is extraordinary ; such a sad Effect of bad Air has not been heard of : if it is not quite out of the Way in natural Reasoning, having a full Reference to the Hand of Providence in Judgment ; I take this Destruction to be caus'd by the bad Prisoners ; for it is known, that the three Hundred, which suffered, were killed in Court, being Persons but just before come from a pure Air ; none of the Prisoners perished at the Time, Habit making the Smell natural to them ; for the Custom of those Times made the Prisons or Dungeons under the Place of Tryal, so that the confin'd coming to be tried, could not have the Benefit of passing through fresh Air, thereby to be purged from their Filth : and 'tis not unreasonable to think, that a great Number of poor, starv'd, diseas'd, and long-confin'd Wretches, from such a Place, immediately coming among People of wholsome and nice Constitutions, may send forth a Stench sufficient to suffocate them, in a Room, where the Air could have no free Passage.

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We may descry the Power that the *Prison Steams* have over Men from our daily Experience : take an Observation, and you'll see an immediate Loss of a good Complexion to a Person but just put into Goal, which proceeds from the Animal Spirits forsaking the extreme Parts, and retiring to the Heart for Succour ; the whole vital Powers concentrating their forces to resist the Virulence of the invading putrid Matter. Let the curious inspect narrowly, and a greater Decay will be discovered in the Nature of those living near Prisons, than in that of Persons dwelling in some Streets remote from them.

How to remedy that great Danger we are in from *Prisons*, ought now to employ every one, who has really his own, or the Publick's Safety and Happiness at Heart : the Law, for wise and good Ends, in Defence of the wrong'd Innocent, leaves to the People a Power of using all regular Methods of righting themselves, and coming at their own : But 'tis too evident, that many abuse this Privilege, intirely perverting the Intention of the Law, to the accomplishing their private and sinister Designs ; and it is to be heartily wish'd, that the

Representatives of a free People would take a Power out of the Hands of Men, who exercise their Trust with Insolence, tyrannizing over their Fellow-Subjects, and insulting their Misfortunes, when they themselves generally have the least Share in promoting the Interest of the *Common-wealth*.

The Numbers that crowd the *Marshalsea*, which is the fullest of our Prisons, are most of them in, for under Ten Pounds, and Thousands fill other Prisons, each Debtor's Debt not exceeding Twenty Pounds, yet the Penalty is, Confinement for Life in Misery ; put this Sentence by the Character of an *English Man*, there is no Congruity ; it is too severe, too cruel and barbarous, for that Lover of Liberty, to pronounce. But, alas ! What will not Custom establish ? the Rigour, the Severity, and the Inhumanity of the Act is forgot and lost, through a too often acting ; it is not very long, since this base Practice was countenanced ; heretofore it was not so, we had no such Poverty heard of ; and now there is hope, that the *Parliament* will look toward the miserable ; a Fellow-Feeling more touching than ever seems to plead in Behalf of the unhappy,
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tho' legal Debtors ; a Cloud of Misfortunes hangs over the whole Nation ; Story can't furnish us with more black Relations from the blackest Times. Families of (dismal hearing) the highest Degree reduc'd, the Poor are increas'd, and the Prisons cramm'd ; what ought to be one great Motive to the *House's* redressing this Grievance, is, that the Business of the Nation obliges the Members to make the Town a Place of Residence for the greatest Part of the Year, so that they cannot be secured from the bad Air, which would further Infection ; if Things were left at Sixes and Sevens, as they undoubtedly must, were *Parliaments* not to sit at proper Times, and in fit Places ; *Anarchy* would soon take Place, and foreign Enemies Advantage. Many are the Arguments, which a thinking Man may bring for the publick Welfare, in the Relief of unable Debtors. This Paper may chance to fall under the Perusal of a Person, who has Sincerity and Ability ; who is a Lover of good Actions, and an Assertor of true Liberty. If it does, he will lay the Affair in the aptest Manner home to the Honourable House ; which, without Dispute, will consider more nearly the second *Subject*, at this present Juncture deserving

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serving Consideration, from Reasons before given, and take some Measures to hinder the Subjects suffering for Life for a trifling Debt, and for the better securing our Health.

In the mean while, let us enquire, how much the Creditors of those Debtors, especially of the smaller Fry, have to do in the Business. If *Benefactors*, (for so must I call most Creditors, since they were once so held,) would but lay their Hands upon their Breasts, and ask themselves, what is it, that their Fellow-Christians have done, to deserve a Treatment of Misery from them? what Price they had bought at such a Service? Upon a Question of this Nature, I am perswaded, Men would be not only apt to forgive, but also ready to release, when no other Way could be found, the distressed Person, at their own proper Expence.

If we believe, that the Necessity of a Person drives him to seek Assistance, and we make it our Duty to give him a helping Hand, or set him forwards in the World, why should not the same Reason engage the Continuance of that Compassion, or good Disposition, at least in our Minds, to that same Person; who, we are convinced, has it not in his Power to make

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Retaliation. But if we are impos'd on, by a Person's representing Things for Fact, which are not so, to make the World think; that his Circumstances are better than they really are ; who have we to blame for the Deception, but ourselves, who were willing to take all upon Hear-say, without being at the Pains of following those Methods, which would discover plainly, whether all that is told us be consistent, or otherwise ? The Truth of the Matter is, Men are too credulous, where they have no Grounds for their good Opinion, and diffident where they have most. If a Person jumps in with our Humour, he wins us ; this Easiness is but to lay Snares and Bates for indolent idle Persons, to be catch'd by. Men have no true Cause for giving Credit, or Confinement could not have follow'd. People in Necessity and pressing Want, will push any Way for Support that does not threaten present Danger ; for that Evil, which one Day may come, they hope Fortune will turn the Scale before then, and set them above the World. Thus we find it, how unreasonable soever it is that Men act ; therefore Persons, who lay open a *Gap* for such to enter, if Evil follows,

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follows, are the sole Authors of those Men's miseries ; for, had there been no Temptation, had they no such Refuge to fly to, Want would have compell'd them to be industrious and frugal; which would do good, not to themselves only, but likewise to their Country.

If we inquire into the Conditions of the Prisoners in the *Marshalsea*, whose Debts are *Five, Ten*, or not exceeding *Twenty* Pounds, we shall find, that their misfortunes were really brought on them by a real Want, caus'd by an unhappy Education ; and if there be some, who have stretch'd so far, as to an Extravagance in making use of their Benefactors ; it will be found to have been promoted by the Tally-man or Creditor, who, to make himself *Easy*, disposed of his Effects to get a *bad Bargain* off his Hands, greedy of that Money, which never had Being but in his own *crude Imagination*.

We see then, Confinement for Life proceeds but from a very poor Beginning ; a Coat not paid for, or a Score of a Reckoning not wip'd off, is enough sometimes to make a man miserable all his Life ; and while men are in prison, their Racks can have no Allay. To
propose

propose the civil Usage of their Keepers, is saying Nothing; for to make them less cruel and inhuman, you must *new mould* them; you must lay a Rule down, how their brutish Nature may be chang'd; they are ever industrious, how to torture the distressed Prisoners, by Restraints and Exactions; what Friends and charitable People send, can do no more than barely to detain Life a little longer to them, for Nature suffering at every Breath drawn, must languish daily: a very unwelcome Life to a great many, who wish to be released by *Death* from their Bonds: and hardly a Week passes, but that in the *Marshalsea*, four or five have their Wish, by wasting away, spent by breathing a putrid Air; no less than thirty Men in a small Room, on the *Common Side*, and those who have more Space at Night, are all Day mixt through the others.

There can be but two Things, which can prevail upon a good Man to afflict his Fellow-Creature; he must either have the doing Justice to himself or others in View, or the Good of the Person corrected. As to the first, when the Rule is try'd, and Nothing is found to come, the wisest and thriftiest Behaviour would

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be, to set the Person free, and at Liberty; which, in all Probability, would bring in something or other; such high Obligations commonly enforcing Acknowledgements. As to the other, Experience will tell us, that loose Livers confin'd, and in each other's Company, make Laws of Wickedness to put away Care and Sorrow; Despair, for the most Part, driving Men to all practicable Vices. Whoever would be at the Pains of going through the Prisons, should be convinced very speedily, that they are no Places for Reformation, by Precept or Example.

Some there are, I am certain, whose good Offices have been abused, and who have met with aggravating Provocations from ungrateful Persons, whom they have serv'd in Necessity; their Resentments are always by the way of Precedent; they punish the unworthy, that others may fear to trample on good Nature and mild dealing. But there is all Room to think, that Persons who give such Reasons for their procedure, will not be wanting in any thing, which may be of universal Service; for as a Regard to Duty led them to confine those, who had highly
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injur'd them ; so, no Question, but they will set them at Liberty, when a greater Duty appears to demand it. And Freedom to Men of such base Principles, in Poverty, will bring on them the Contempt of all good Men, which will be punishment great enough.

The Nobility and Gentry cannot be thought unactive at this mighty Juncture ; they certainly will be for promoting, with utmost Efforts, every worthy Affair ; their Education being no other, but a Knowledge of the *best*. Rules of doing good to all Men : But this Relief is not so properly their Business, now there are ruin'd Families enough in every Neighbourhood, whose perishing Conditions have a more just Right to their Patronage. There is no other Way for the Redemption of craving Debtors, but the Creditor's Mercy ; they who put them *in*, or none, are like to take them *out* : I know there are, who, with all their Hearts, would be willing to lose the *Principal*, but think it would be too hard upon them, to be at the additional Charge of paying the *Fees* of the Prison. But is there to be found any other Way ? can any thing else be done for them ? is there any thing more *praise-worthy* ? can Money
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be laid out on a better, or more generous Action, than letting the oppressed go free ? I'm apt to think, the Hardship of paying *Costs* to a great many would not shew so very great, if they think on what has been said, and reflect, that they themselves procured such unnecessary Expence by their rash and inconsiderate Proceedings.

If, in Case we were in the same Condition that *Marseilles* was in the other Day, and *Toulon*, and other neighbouring Places are in at present, we readily would embrace all Opportunities of doing good ; we would catch at any Thing which probably might assuage, or turn away the Face of Desolation from the People. Other Cities have not in their power the Means of Remedy ; *London* can be only safe when it will ; Religion calls Multitudes of Idlers together in *Italy* and *France*, who are only so many dead Weights to the Common-wealth, and grievous to be endured. The *Papish* Cities cannot be made wholesome, till *Convents* are thrown down, or they who live in them dislodg'd, which can't be brought about as yet, tho' Endeavours are pretty successful. The Design of the Prisons in *London*, is to make *Liberty* more ample
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and secure, by chastising *Idlers*, for being such, and not to plant *Slavery*, by obliging and encouraging Men to be idle.

As for those *Criminals*, who, for the Safety and Quiet of honest *Dwellers*, are sent away to the *Plantations*, it is to be desired, that a Place was built down the River, to stow them in, till the Number is made up, intended to be shipt off; for, their being in *Newgate*, is no small Prejudice to the Health of the City. The Punishment of these Villains is just, and brings good to the Publick, and to themselves; it reforms some, and saves many from the *Gallows*; it breaks the *Knot*, and destroys the Nurseries of Offenders; it gives Hands to the *Plantations*, returning Goods to the Merchants, of which we all partake.

The Circumstances of *England*, at this Day, use a very emphatical and powerful Language, to perswade its People to Duty; the unseasonable Warmth of the past Winter has had ill Consequences, which the Frost following has not repair'd; and *Naturalists* have observ'd great Revolutions in the Seasons of late Years. In the little *World* we have found, to our Cost, wonderful Alterations; the Transports and Excess of Hope and Joy; and then

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then upon them, the Extremes of Dejection, apparent in all Ranks and Degrees ; the Run of Pleasures fashionable, which the Calamities most moving cannot put a Stop to : an Infatuation too visible has possess'd the Generality, and stupid Insensibility has seized most, though the destroying *Angel* is out, and making his Way towards us, Our Case is desperate ; *Religion*, that holy Knowledge, is despis'd, and a *Free-thinking* is found in most Societies, which refuses regular Worship to the Maker of all ; such an Ingratitude as joyns to the Sin of a Man the Insensibility of a Beast. This is our History, and this is our Ignominy and Reproach ; we may agree very well then in saying, that never was a People more open to the *Plague*, than we are at this Day : Wherefore, let me conjure you, whoever you be that read this Paper, to look into your self, and consult, how far it is in your Power, at present, to do good in a publick or private Station : your own, with your Nation's Happiness, is at Stake ; the Circumstances admit of no Delay, 'tis a Crime to be doing Nothing. Whatever be the principle of Action in a Man, whether he be guided by *Religious*, *Moral*, or *Natural Agents*, whether the Love of ourselves, our Neigh-

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Neighbour, or all Mankind, engage us; all concur, all are unanimous in assenting to the Reasonableness and Justice of what is here desired of you, and now in your Power to grant and perform, and which will be found the most infallible Remedy against the *Plague*.

Who could endure to see his Brother in the greatest Agonies for Want of Assistance, and yet, at the same time convinc'd, that the stretching out of a Hand would give him Ease, without hurting the *Consolator*? 'Tis inexpressible, Imagination is lost, when one would attempt conceiving an Image of the Pain and Anguish which a person is in, seized by a first Degree of the *Plague*; the Sight is shocking, and not to be endur'd; the Face distorted, the Eyes staring, all the Body working, and every Faculty of the Soul lost; nothing remaining with the Man, but a *Sense of Pain*; miserable Spectacle, enough to make the most unrelenting shudder with Horror. And should the *Plague's* Stay with us have a proportion to its Violence, the Kingdoms would soon be waste. But Thanks be to God, it has not, he not willingly afflicting the Children of Men.

In a Time of this Nature, there is nothing

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thing can make a reasonable Man bold or courageous, but a Heart conscious of its own Sincerity: when a Man can upbraid himself with the Neglect of no Service, which might have moderated or kept off the Evil; when he is positively assured, that he has no Hand in the Destruction of the Thousands falling on all Sides of him; such a Knowledge, and only such, can remove the Dread of the impending Cloud; such Virtue can only settle and compose us in that Confusion, which always accompanies so direful and black a Scene.

To a Christian, the smallest Portion of the *New Testament* is more enjoyning, than any thing in Man's *Power* to say; it surpasses transcendently all Arguments, to invite and engage to the pursuit of every virtuous and gallant Undertaking: And in this great Truth, the Encouragements are mighty extensive. We are told by the Apostle, 1 *Pet.* ch. 4. v. 8. above all Things to have *fervent Charity* among ourselves; for, says he, *Charity will cover a Multitude of Sins*; and consequently, the *Judgments* which are sent for the punishment of *Sin*, must be averted and hid likewise. Which *G O D* of his *mercy* grant.

F I N I S.

